

THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

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Roman Catholics and their conversion
to Evangelical Christianity.

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SALVATION

FOR

ROMAN CATHOLICS.

JESUS SAID,

I am the light of the world : he that
followeth ME shall not walk in dark-
ness, but shall have the light of life.

Jo'h'n VIII: 12.

I am come a light into the world,
whosoever believeth on ME should not
abide in darkness.

John XII : 46.

To this end was I born, and for this
cause came I into the world, that I
should bear witness unto the truth.
Every one that is of the truth heareth
My voice.

John XVIII : 37.

For God sent His Son into the world
not to condemn the world ; but that
the world through Him might be saved.

John III : 17.

And yet if I judge, My judgment is
true : for I am not alone, but I and
the Father that sent Me.

John VIII. 16.

EDITORIAL NOTES.

IT IS ONLY ONE YEAR SINCE POSSESSION was obtained of the building where the work of Christ's Mission for the conversion of Roman Catholics is now carried on, and during that time \$14,500 have been paid on the building, and \$1,500 for the alterations, repairs and furnishings that were necessary to prepare it for use, besides \$600 interest and taxes; thus making \$16,600 paid in one year. The debt on the building now is only \$12,500.

WE HOPE THE DAY IS NOT FAR DISTANT when this debt shall be paid off. As the amount paid on the building was contributed almost exclusively by the readers of *THE CONVERTED CATHOLIC* we trust they will not become weary in well doing nor let their interest in this work relax until the debt is paid. We had many misgivings as to the propriety of asking the subscribers to *THE CONVERTED CATHOLIC* to contribute to the purchase of the building and the maintenance of regular religious services. When they paid their subscription we thought they had done all that could be expected. But we thank God that their generosity set all doubts at rest. They have done a good work.

BUT WHILE PAYING THE DEBT THE work for which the Mission was established must be carried on and funds are needed for that purpose. If the circulation of *THE CONVERTED CATHOLIC* could be doubled there would be sufficient income for all the expenses of the work, and this is in the power of our present subscribers to accomplish by each one getting another new subscriber, or more, if possible.

OF ONE THING WE ARE CERTAIN, THAT in this work for the conversion of Roman Catholics we have the best friends in all the world, the sweetest Christians and the most patriotic citizens. There is no worldly honor or glory in laboring in this cause or sustaining it; rather does it excite unfavorable criticism and arouse the hostility both of those whom we seek to benefit by bringing them nearer to God, and those who are indifferent to all religion. We cannot even have the pleasure and comfort of publicly thanking our friends lest they should be subjected to the annoyance and boycotting that Rome and the world could inflict upon them. From every point of view a work like this is extremely hard, but it is for God and country against sin and error.

SOME GOOD MAY BE EXPECTED FROM Mr. Moody in the line of Roman Catholic evangelization when he returns to this country. From the *London Christian*, April 21, we learn that he has been in Rome for a brief visit, but it was not stated that he had called upon the Pope and prayed with him. When he began his work in Chicago he called on Dr. Duggan, the Roman Catholic bishop, to remonstrate against the rowdyism of the Catholics who disturbed his meetings, and after he had prayed with the bishop the latter said he would issue orders to the priests to stop the disturbance. Perhaps if he had called upon the Pope and asked him to issue an order to his bishops and priests to preach a living Christ and not the Virgin Mary and dead works, the Holy Spirit might come upon the head of the Catholic Church. It is a pity Mr. Moody did not try it.

 CONVERTS FROM ROME.

WE have frequently said that mission work in all our large cities is chiefly among Roman Catholics. They are in greater need of it. Protestants who may have become backsliders at least know the way of salvation though they will not walk therein, but Catholics are entirely ignorant of the way of the Lord. The Salvation Army draws many of its recruits from the Roman ranks, and several of its officers had been Catholics. They do not make as much display of their conversions from Romanism in this country as they do in Europe. The *New York Independent*, April 14, 1892, had the following in its items of religious news:

"An illustration of the work accomplished by the Salvation Army in France is found in the following incident: At Lyons there are three corps, mostly converted Catholics, and the woman soldier who carried the handbag of Mrs. Booth-Clibborn through the street to the station was the one who formerly carried the red flag of revolution at the head of the riotous mobs or anarchistic demonstrations. She comes of revolutionary stock. Her grandfather was killed in a fight and her father died a convict, but her energies have been turned to the line of the saving revolution."

Rev. Dr. Lyman^s Abbott, the successor of Henry Ward Beecher in Plymouth Church, Brooklyn, has become an associate member of the Salvation Army by the payment of \$5.00. We hope he will also become a friend of Christ's Mission for the conversion of Roman Catholics. It will cost only \$1.00 a year, and besides helping a

good cause he shall receive regularly this magazine, where he can find the record of more conversions from Romanism than can be learned in any other publication in the world.

—
GENEVA, IND., March 20, 1892.

DEAR SIR:—I was pleased to see a notice of THE CONVERTED CATHOLIC in the *Religious Telescope*, as I am a French Canadian who was converted from the Roman Catholic Church, and now am a member of the United Brethren Church. All my relatives are strong Roman Catholics. Let us pray for their conversion.

Yours in Christ, C. B.

—
RHINEBECK, N. Y., March 23, 1892.

DEAR SIR:—I know three Roman Catholic sisters, orphans, who were educated in a convent. One of them attended services in a Protestant church, and her sisters told her if she went again they would never speak to her. Now they are all members of Protestant churches. As you know, I am also a converted Catholic.

Yours sincerely, C. L. B.

—
DEAR SIR:—You will be glad to learn of the conversion of my husband and myself. My husband was in the army in 1869 when we were stationed at Dublin. There a lady gave me a Bible, which I hid from my Roman Catholic friends. I was confirmed at Aldershot, and I thought I ought to be good and happy after that ceremony, but seeing no difference in my own life nor in the lives of those who were confirmed at the same time, I realized that the sacraments of the

Roman Catholic Church could not make me better. After a few years I became very uneasy about my soul. The prayers to the Virgin Mary and saints did not help me any more than the sacraments, and I could not believe the Pope was infallible. Through reading my Bible I found there was no mediator between God and me but the Lord Jesus Christ. One evening I went to a Protestant mission and there I was led to accept Christ as my Saviour. About two years after my husband was also converted. Our Catholic friends are very indignant with us. They have sent us crucifixes, scapulars, etc., but we are disgusted with these follies. We daily thank God for you and your good work.

Yours in Christ, MRS. J. H.

BEAUFORT, S. C., March 20, 1892.

DEAR SIR:—I was reared a Roman Catholic, and could not imagine that anyone outside of that Church could be saved, even if their lives were good. My family intended that I should be educated as a priest, but our merciful God has shown me that Rome's teachings are false. God bless you in your work, and may many others come out of darkness into light. G. F. M.

LOS ANGELES, CAL., March 31, 1892.

DEAR SIR:—A few days ago I had placed in my hand a copy of *THE CONVERTED CATHOLIC*, an old one dated March, 1887, and after reading it I felt that I must write you what the Lord has done for me. My parents were Protestants, but being thrown much in the society of Roman Catholics I became infatuated with the pomp and show of their services. For some time I attended mass and performed

the duties of a good Catholic, without being baptized or receiving communion. My husband bitterly opposed my being baptized, so I received that sacrament without his knowledge. For six months I performed all the duties taught by the Church, meanwhile deceiving my husband by the most barefaced lies, my confessor assuring me I was justified in so doing. At last I began to feel miserable. God's Holy Spirit was moving upon my soul. No tongue can describe my misery. In vain did I endeavor to find peace in the Roman Catholic Church. About this time my husband was converted in a revival, and I attended the meetings with him several times, but was not much impressed by them. I was bitterly opposed to every Protestant church, and went to the revival meetings from policy, to prevent my husband's suspicions. Every Sunday if possible I attended mass, telling my husband a lie about my absence. After a time I began to read the New Testament, and the Lord used the seventeenth and eighteenth chapters of Revelations to open my eyes. Still I believed the Roman Church rather than God. For six weeks I knew no peace. God was calling me. I attended a meeting held by a colored lady evangelist. Her text was, "Him that cometh unto Me I will in no wise cast out." It touched my heart. I asked God for Christ's sake to forgive me, and I received the witness that I was born of the spirit. My earnest prayer is that many more may find the truth. I could not refrain from telling you what the Lord has done for me. God bless you in your work.

From a co-laborer in the salvation of precious souls. MRS. S. M.

RETURNED TO PROTESTANTISM.

WE leave it to our readers to determine whether Rev. James F. Spaulding, who while rector of Christ's Church, Cambridge, Mass., last November resigned from his charge and left the Protestant Episcopal faith to become a Roman Catholic, should now be classed as a converted Catholic, inasmuch as he has renounced Romanism and returned to the Protestant faith. In a farewell address to his Protestant Episcopal congregation he said: "I may be mistaken in becoming a Roman Catholic. If so, may God further enlighten me." He was a sincere man, who made great sacrifices in becoming a Romanist, but he was mistaken in thinking that the Roman Church was the true Church of Christ and God has heard his prayer and enlightened him.

The announcement of his renunciation of Romanism and his return to the Protestant faith was made in an editorial in the *Cambridge Tribune*, April 9, 1872, by Mr. F. Stanhope Hill, its editor and proprietor, who is one of the wardens of Christ's Episcopal Church, of which Dr. Spaulding was rector, in the following terms:

"The very remarkable news which the *Tribune* prints exclusively this morning, of the return of Dr. James F. Spaulding to the Episcopal Church from the Roman communion, which he formally entered last winter, will be a great and very genuine sensation, not only in Cambridge, but throughout the country at large. A step of this kind, under all the peculiar circumstances that mark the case, is one of no common occurrence, and its significance is the greater to those who

know Dr. Spaulding's unflinching conscientiousness. That he is a man pre-eminently endowed with the courage of his convictions no one doubts who recalls the facts that in leaving his church last December he deliberately relinquished a cherished and lifelong career, gave up absolutely his only means of support, and by his course naturally estranged many old and dear friends. His present step demands, if anything, even greater moral courage, for it is no slight thing for an earnest and sincere man to be impelled to acknowledge that he has taken a false step in so vital a matter as is involved in making a radical change in his religious convictions, but as has been well said of him by a friend: 'Dr. Spaulding is of the stuff of which martyrs are made, and if necessary he would calmly walk to the stake for his religious opinions.' In common with all his friends we shall await a full explanation from Dr. Spaulding of the causes that have induced him to thus retrace his steps to his old faith."

The *Boston Traveller*, April 18, 1892, says: "Rev. J. F. Spaulding, formerly rector, whose recent changes of faith are well known, was present as a private citizen at the early morning service in Christ's Church, Cambridge, yesterday. The parish thank-offering, which was taken at a later service, will be presented to Mr. Spaulding that he may go into the country for the absolute rest he so much needs after the anxieties and cares of the past few months. The offering was a liberal one. Said a member of the church last evening, and one in authority: 'The church

does not desire publicity in this matter of presenting this offering to our former rector, and it is not done as a work of charity, but is given wholly in a friendly Christian spirit, and nothing more.' While the members of Christ Church may entertain the best of friendly feeling towards their late rector, it is extremely doubtful if he ever again become their rector, even if he is ordained again as an Episcopal clergyman."

It is expected that Dr. Spaulding will publish his four months' experience of Romanism before he seeks admission to the ministry of the Episcopal Church.

In previous issues of *THE CONVERTED CATHOLIC* we referred to the large number of clergymen of the Protestant Episcopal Church in England and the United States who became Roman Catholics and afterwards returned to the Protestant faith. The secular press that gives wide publicity to their perversion to Romanism scarcely notices their return to Protestantism, and the world knows nothing of their renunciation of the false religion of Rome. Even the Protestant religious press dismisses them with a few lines.

No Longer a Nun.

From Hartford, Conn., the following good news comes to us under date of April, 18, 1892: Eight years ago Miss Lulu Wilcox of Hartford, Conn., who was then a belle in society and a general favorite among the people of Hartford, renounced the Protestant faith and became a Roman Catholic. A few months afterwards she announced her intention of entering the Order of the Sisters of Mercy, and before many weeks had elapsed she had taken

the white veil at Mt. St. Joseph's Convent. Having passed through the usual period of a postulant she received the black veil.

Sister Calixa, as Miss Wilcox was known in religion, was considered the most proficient teacher of music of all her associates in this city, but in spite of this fact it was deemed prudent to assign her elsewhere, and she was transferred to the children's school in West Hartford. In a short time she was again transferred to Lakeville.

Sister Calixa was recalled to Mt. St. Joseph's Convent, Hartford, the first week in April, but within a few days she decided to renounce her convent life and return to the Protestant faith. She doffed the religious habit, and walked forth once more garbed as a woman of the world. Miss Wilcox is now residing with her mother in Windsor street, Hartford.

TO EVERY CONVERTED CATHOLIC THE Lord Jesus says "Come," but He also says "Go ! tell how great things the Lord hath done for thee." We should commend ourselves and our mission to our Catholic brethren by such testimony rather than by denunciation of the evils of Romanism.

BOUND VOLUMES.

The bound copies of Vol. I. are exhausted long ago, but we have still on hand some copies of Vols. II., III., IV., V., VI., VII. and VIII. The price of each volume separately is \$1.25, but when all are ordered at one time the seven volumes will be sent for \$7.00. These volumes are a storehouse of reliable information on all matters relating to the false claims and historic frauds of the Roman Church.

"THE STORY OF MY LIFE."

BY MISS M. F. CUSACK, THE "NUN OF KENMARE."

THIRD NOTICE.

MISS CUSACK has much to say of convent life in this volume. She speaks of the "terrible dangers" to which it leads. The first convent she entered after she had embraced the Roman Catholic faith was situated in Staffordshire, England. Though the sisters in that convent were nearly all ladies of refinement and education they could not escape the evils characteristic of Romanism. "Here," she says (p. 107), "I got the first and almost the only personal glimpse of the evils of the confessional. It was breathed, if I may say so, in the air that certain priests, who are always more Roman than Rome, were asking questions in the confessional which were utterly unnecessary, and which were a disgrace to humanity. I was once asked such questions, but the first time was the last. Men of this class generally know the kind of women they have to deal with. There are weak women as well as vile men; there are women who will submit to any outrage of this sort sooner than utter a word of complaint. There are women who will even complain weakly, but who will never make the slightest effort to remedy the evil. They may be as pure as the heavens above them, but, all the same, their weakness is the cause of the perpetuation of evil, and may be the cause of evil in others. Besides, who dare complain of a confessor? He has, so Rome teaches, divine right on his side; and if you complain you are the party to blame.

"I found in this convent, as I have

found in every convent more or less, a trust in penance, which is so contrary to trust in Christ.

'Nothing in my hand I bring,
Simply to Thy cross I cling.'

This is the Christian creed. Here I found that a bloody discipline was the trust, and that it was supposed the more you did to make suffering for yourself the higher place you would have in the heaven which Christ has offered us without money and without price. I used to hear within those walls resounding blows, such as I never heard elsewhere, self-inflicted, night after night, and this in a Christian land, and in an English convent. But these sisters are Sisters of Penance, and in some respects they are true to their vocation.

'Nothing in my hand I bring.'

Nothing, nothing; for is not Christ our all? Having Him, what need we more?

"And yet, and yet—oh the pity of it!—there are Christian men and women to-day who are supporting by their wealth, by their influence—yes, even by their silent acquiescence in evil—those institutions where the dripping blood from the quivering flesh of the human victim is offered to God, if not as a substitute for the blood of Jesus, yet at least as a necessary addition to it."

It is no exaggeration to say that Miss Cusack's books throw more light on convent life and give more information to the intelligent reader than any that have yet been published. Her experience of that life is without parallel in history.

QUESTIONS FOR INTELLIGENT ROMAN CATHOLICS.

BY P. H. C., AUTHOR OF "AIMEE'S MARRIAGE."

WILL THE CONVERTED CATHOLIC permit me to ask one or two questions which I think none can answer so well as an intelligent Roman Catholic? I must preface that I read in general my English Bible, the authorized version, or the new revision, but am fond of comparing either with other versions, particularly the Roman Catholic, and lately when reading St. Paul's Epistle to Timothy 3: 2, I turned to the latter and read, "A bishop then must be blameless, the husband of one wife, etc." . . . 4. "who ruleth well his own house, having his children in subjection with all gravity." . . . 12. "Let the deacons be the husbands of one wife, ruling their children and their own houses well."

These verses are identical with those in the Protestant version, the admonitions are all in the *present* tense; but now read the explanation annexed to them in the Roman Bible. "Of one wife. The meaning is not that every bishop should have a wife (for St. Paul himself had none) but that no one should be admitted to the Holy Orders of bishop, priest or deacon *who had been married* more than once." If language means anything, St. Paul's words here have no reference to the number of times a bishop, priest or deacon *may have been married*, but they mean he shall *not be* (present tense) like the heathen, the husband of more wives than one at the same time.

The fact that St. Paul was not married has nothing to do with his words, and in 1 Cor. 9: 5, to which I now turn, we have his emphatic assertion

of his *right* to marry, if he should choose to exercise it, and that in the same moment in which he proclaims his apostleship. "Am I not free? Am I not an apostle? . . . Have we (he and Barnabas) not power to lead about a woman (wife in the Protestant version), a sister, as well as the rest of the apostles, and as the brethren of the Lord and Cephas?" Now read the interpretation for the faithful Romanist: "A woman, a sister. Some erroneous translators have corrupted this text by rendering it, a sister, a wife, whereas, it is certain St. Paul had no wife and that he only speaks of such devout women as, according to the custom of the Jewish nation, waited upon the preachers of the Gospel, and supplied their necessities."

How disingenuous is this explanation, not to speak of the false translation! The commentator endeavors to confuse the mind and withdraw it from the point at issue, namely, the *right* of St. Paul or any other minister of the Gospel to marry, and to substitute for it the proposition of his having a wife, which no one ever asserted or implied. The dishonesty is however without effect, for St. Paul leaves no loop-hole for the statement that he means *a woman*, by identifying himself in the matter with Peter who we know had a wife, for we are told that Christ healed Peter's wife's mother.

This Epistle to Timothy seems really written to unveil the errors of the Church of Rome, as Holy Scripture does everywhere mingle instruction with warning, for I find in chapter 4, St. Paul gives, "Forbidding to

marry," as one of the characteristics of those who in the last time should depart from the faith. The Roman commentator pledged to supply an interpretation which shall turn the point of this thrust from Mother Church, writes thus: "He speaks of the Marcionites, the Encretites, the Manichæans and other heretics who absolutely forbid marriage . . . whereas, the Church of God, so far from condemning marriage, holds it a holy sacrament, and forbids it to none but such as have by vow chosen the better part."

I have now stated my difficulty, and I do not ask how ignorant people reared in the Church can be made to believe whatever the priests teach, or whatever is given them in their books of instruction, but how priests who are presumed to be educated and intelligent laymen, if they ever read the Bible, can read these and innumerable other passages in that Book, and read also such interpretations of them, and not be shocked at the disingenuousness, the perversions, and down right falsehood which are necessary to support the claims of their Church? Both of these classes claim a large amount of honesty (not to speak of righteousness) ability and shrewdness in comprehending the affairs of this world. Why in studying the Bible, do all these faculties desert them, leaving them to understand by contraries, if they do not recognize that their Church teaches falsely?

If they are told that the Church has found it *expedient* to pass such a law, will not the thought arise, "If this Book is really the Word of God, by what authority can the Church set it aside and substitute for it the com-

mands of men?" But then, happy inspiration! the Pope is infallible! He can make marriage or celibacy to be virtue or vice! But my supposed readers are educated. They know history. They know that for hundreds of years after Christ the clergy married, unmolested by the infallible Popes, that celibacy was only enforced in the Church by despotic Hildebrand more than 1,000 years from the beginning and only became a law after 1200 A. D. All Popes are infallible, yet they nullify each others' acts! They may be told a priest breaks his vow in marrying, but why do they induce youths to make vows which God has not required? They lay burdens which God has not laid, and call that holiness which God has not called holiness.

This is the way, I think, a Protestant would argue with himself if on examination of the Bible he should find he had been deceived and that his Church was antagonistic to its teaching, and his sense of propriety and justice would send him out of a Church which he found was not even honest or truthful.

How do Roman Catholics satisfy their conscience in such a case? Again, when a priest or layman sees statues, pictures and images of Christ, of Mary, of Joseph, Peter, etc. in the churches, and has been accustomed to bowing down and worshipping them, and then thoughtfully reads Deuteronomy 5: 8, "Thou shalt not make to thyself any graven image nor any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor

serve them," is he not shocked and confounded to find that he and his whole Church have departed from this special command of God against the use of images in worship?

He may say, I do not serve or worship these images, but only Christ and Mary and the saints *through* them. The heathen say the same, and the Roman threw back their causistry with derision until he needed it for his own defence. They now stand on the same platform, and cannot our examiner see it? But God who knew what was in man, who knew how easily he would yield to temptation, designed to protect his weakness and save him from the temptation to worship creatures. He says, "Thou shalt not make them, thou shalt not bow down to them."

Our readers know history on this subject; they know it was several hundred years before attempts were made to introduce pictures and images into the churches, and he may remember the bitter conflict it occasioned, and he knows too that the Greek Church has succeeded in excluding images from its churches to this day. He knows that the Roman Church is so conscious that her teaching in this matter is contradictory to this command of God that she suppresses it in general in the catechisms she provides for her members.

What do Roman Catholics think and do when they learn these things? As THE CONVERTED CATHOLIC is for Roman Catholics and Protestants alike, I have thought that its reader and others who are just now revolving these questions, may answer them profitably for more readers than one.

Will Tammany Hall Tax Christ's Mission?

All property devoted to religious purposes in the State of New York is exempt from taxation. Hence application was made to the commissioners of taxes and assessments of New York City on behalf of Christ's Mission to place it on a level in this respect with other religious organizations on the basis of the following facts:

"The property at 142 West Twenty-first street, New York, is now held by a Board of Trustees forming the corporation known as "Christ's Mission," which is a religious organization incorporated in May, 1887, according to the laws of the State of New York and used for religious services and purposes as a church for the preaching and exposition of the Gospel. Therefore it should be exempt from taxation under the general law of 1848."

It may be that the Roman Catholic officials who are in control of the City Government will not place Christ's Mission on the same footing as other churches because it is used for preaching the Gospel to the Roman Catholics. But even if Tammany Hall should thus persecute Christ's Mission the good work will not be given up. This is the fourteenth year of this work in this city, and while life shall last it will be prosecuted in the same spirit that has characterized it from the beginning—preaching the Gospel in love to the Catholic people in opposition to the semi-pagan religion of Rome that has kept them in ignorance of the truth, and upholding the principles of civil and religious liberty that Rome and its political allies would destroy. That is the work of Christ's Mission—a religious and patriotic work.

MARTYRS OF MEXICO.

A valuable contribution to contemporary church history and the planting of the Gospel seed in Mexico is furnished by Miss Alice Mitchell to *The Church at Home and Abroad*, the Presbyterian Mission monthly so ably edited by Rev. Dr. Henry A. Nelson of Philadelphia. If the blood of martyrs be the seed of the Church as has been said, the Church of Christ in Mexico has had a glorious beginning. In the early days of Christianity the blood of the martyrs was shed by the pagan Romans. To day in Mexico and elsewhere the executioners are Roman Catholic priests, whose false religion is endangered by the truths of the Bible and whose dark and dismal superstitions are disappearing before the light of the Gospel. Miss Mitchell's article will be read with interest. She says :

The noble army of martyrs has been recruited from many lands and during many centuries, and its ranks are still increasing. Within our own times, not only in darkest Africa and on the heathen shores of Asia, but also much nearer home, on our own continent itself, many are laying down their lives for the faith.

It is by no means generally known throughout the church that scarcely any mission field has during the last twenty years added so many names to the roll of Christian martyrs as Mexico. We suspect that this statement will be to many a surprise. But if any one has been inclined to doubt the staunchness of the Mexican character and the courage and devotion of Mexican converts he would do well,

sitting secure himself in a comfortable American home, to follow the blood stained record of the Church in Mexico for the past twenty years. He will soon learn to prize at their true worth those heroic names which have been so generally and so strangely forgotten among us.

THE DEATH OF REV. MR. STEPHENS.

The marty roll of Mexico is headed by the name of John L. Stephens, one of the earliest missionaries of the Congregational Church to that field. In 1872 he entered Guadalajara, where for a year, though always in considerable danger and frequently threatened with assassination, he labored openly; distributing Bibles, holding religious meetings, and preaching the Gospel with great fearlessness. In 1873 he visited Ahualulco, a town sixty miles away. Here for three months he taught all who would listen. His success was very great and aroused the bitter hatred of the more fanatical among the people. At last the priest preached a sermon denouncing the missionary and his following. In the course of this abusive sermon he exclaimed: "It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret my words as you please." The result of this inflammatory discourse was that the next day a mob of over two hundred attacked Mr. Stephens' house, shouting: "Long live the priest! Death to the Protestants!" The door was soon broken in. The missionary perceiving that there were some soldiers among the crowd, appealed to them for protection, but they only replied by firing upon him with the others.

He was instantly killed. Many barbarous indignities were inflicted upon the dead body and the atrocity of the whole was crowned by the ringing of a peal of bells from the church. On the same night a few of the brethren buried the body secretly in a place long known only to them.

So far as we know, the murder of Mr. Stephens is the only case in which an American missionary has been actually killed, though several others have been wounded and some have had the narrowest escapes from the same bloody death.

It is the native church which has felt the full force of the bitter animosity of the Romish priesthood. Mobs, stoning, incendiarism have been incidents in the early history of station after station. Not only have loss of employment and social ostracism tried the faith of Mexican converts, but the greater number have withstood sharper tests and many have witnessed by a martyr's death to the reality and depth of their convictions.

In our Presbyterian Mission annals four names are conspicuous among the many for the scenes of riot and bloodshed they suggest—Acapulco, Almoloya, Ahuacatlitan and El Carro.

THE SIX MARTYRS OF ACAPULCO.

Near the close of the year 1874 Rev. M. N. Hutchinson of Mexico City received a visit from a delegation of residents of Acapulco, an important city of the distant State of Guerrero, on the Pacific Coast. They had learned of the Gospel from Bibles received from Bible Society colporteurs and were urgent in their invitation to Mr. Hutchinson to come and expound to them the way of God more perfectly. He yielded to their re-

quest, made the journey over the rugged mountains on horseback and arrived in Acapulco after a twelve days' ride. In a quiet way meetings were held every evening, and after twenty-three days a church of fifty-three members was organized. Even before Mr. Hutchinson's arrival the priest had begun publicly to denounce him, and two days after the organization of the little church a mob, composed largely of the Indians, fanatical Romanists, instigated by the priest, attacked the place where the Protestants were assembled. Some of the latter were armed and a conflict ensued in which six of the church members were killed and nine wounded. Mr. Hutchinson had been unable to go to the meeting that night, but this the mob did not know and supposed that he was among those killed. They were enraged when they learned that he had escaped, and he, finding that he could not return home by the way he had come, took refuge on a sloop in the harbor until the arrival of a steamer by which he took passage to San Francisco. After a short stay in the United States he returned to his work in Mexico City. The little church so recently formed at Acapulco was broken up, and its members scattered throughout the province. Many of them suffered again from mobs and persecutions, yet so far were their fanatical enemies from attaining their purpose, that, a year later, five hundred believers were reported as having been won by these dispersed Christians.

SCENES AT ALMOLOYA.

In September, 1883, nearly nine years after the massacre at Acapulco, Rev. Procopio Diaz, together with

Rev. Nicanor Gomez and his son, Rev. Nestor Gomez, with another younger son, went to the town of Almoloya del Rio to establish, at the request of a number of residents of the place, Protestant worship. Due notice had been given to the prefect of the district, who had promised to be present at the opening of the service with a detachment of police. But the priest, determined to prevent the Protestants from gaining a foothold in the town, celebrated mass in the church that morning, on which occasion he preached a sermon stirring up the people to bitter fanaticism. He exhorted them to prevent the Protestant service from taking place, whatever the cost might be. So thoroughly did he succeed in rousing the evil passions of his hearers, that, as Dr. Greene wrote, "After the mass was over the men rushed like demons to the house where our brethren were gathered, and, five hundred in number, armed with stones and clubs and knives and ugly rude swords or machetes, pressed upon the door and threatened to burn the house." The two younger men succeeded in escaping from the house by a side door, and brought the horses to a point agreed upon where Messrs. Diaz and Gomez hoped to meet them. The latter, accompanied by a judge and his secretary, who had come to the house in the attempt to avert the trouble, then opened the front door and endeavored to make a rush through the crowd to their horses. They were immediately set upon with all violence by the assembled mob, but, in spite of many blows and bruises, they succeeded in making their way to their horses. Mr. Diaz mounted and galloped off, pur-

sued by a shower of stones and clubs. We are told that "even little children caught the spirit, and like ferocious beasts, seemed bent on killing this good man. He received two or three severe bruises upon his back, and barely escaped a huge club which was hurled at him as he rode along. He was followed some two miles by the ferocious crowd, but escaped without serious injury, only as he says, by that merciful Providence which spared him at Acapulco nine years ago, and at Chilpancingo in March last."

DEATH OF REV. NESTOR GOMEZ.

The two sons of Senor Gomez also escaped, though not without wounds and bruises, but the father, on reaching his horse, found himself unable to mount. Stone after stone struck him, inflicting terrible wounds, so that he fell and was left for dead. The kindly judge, finding him still alive, took him up and cared for him, but his life could not be saved. Dr. Greene closes his account of this dreadful occurrence with the significant information that "late in the evening the police arrived and took prisoners several of the leaders of the mob, some of whom will almost certainly suffer death. But the villain who was chiefly responsible mounted his horse and rode away as calmly and complacently as Nero could have done."

DEATH OF REV. ABRAHAM GOMEZ, FELIPE ZARAGOSA AND HIS WIFE AND MIGUEL CIPRIANO.

The name of Gomez seems destined to a melancholy pre-eminence in the history of the Mexican Protestant Church, for it was Abraham Gomez, a newly ordained preacher, who, to-

gether with Felipe Zaragoza, and Miguel Cipriano, elders in the church and the wife of Zaragoza, was brutally murdered on the 7th of August, 1887, in Ahuacualtitlan. A mob, directly exhorted to the deed by a priest and led on by the local judge, burst into the house where Mr. Gomez and Felipe Zaragoza were. The former, sitting up in bed, received his death wounds from a machete, while the latter, running up to his assistance, was fatally shot. Gomez was then dragged, still alive, through the open door into the street, where he was beaten with a large Bible snatched from his own shelves. The Book was afterwards placed in mockery under his head as a pillow, while his murderers left him to die and went their way to attack the house of Cipriano. Visiting some months later the scene of this tragedy, Dr. Greene exclaimed, "Oh, as I looked at the mutilated Book, which I preserve as a sacred relic, still stained with that consecrated blood, and as I lay down at night on that bed where the summons to a martyr's death reached my poor boy, I realized as never before what martyrdom is in all its hideous reality."

THE PROTESTANTS UNSHAKEN.

Yet these appalling massacres were far from striking terror into the ranks of Protestantism. Rev. Mr. Brown records that when the dispatch telling of the murder of these three martyrs was received in the capital and read to the young men in the theological seminary, it called forth a communication from them to the missionaries stating that "any one of those who signed it was willing to go to Guerrero and carry on the work in fanatical Ahuacualtitlan."

SCENES IN EL CARRO.

The most recent of the massacres of Protestants occurred at El Carro, a large hacienda not far from the City of Zacatecas. For a number of years past there had been a Protestant congregation in that place, and although the proprietor is a bitter Romanist, yet the little community had some powerful friends in the neighborhood and felt secure in the protection of the town of Noria de Angeles under whose government the hacienda is included. Just two years ago, by the generous help of a friend in the neighborhood, this congregation was enabled to dedicate its first church building. On that occasion a communion service was held and eight new members were admitted to the church, which thus numbered twenty-eight. A few days later the Romanists were assembled in their church, where the faithful were exhorted by the priest to engage in the pious task of exterminating the Protestants. After the service the priest's brother, encountering in front of the church a man who had occasionally attended the Protestant service, fired two shots at him, mortally wounding him. A crowd at once collected, and soon over 500 were rushing through the streets accompanied and urged on by their priest, shouting, "Death to the Protestants!" They made their way to the house of the pastor, Senor Campos, who, shutting his family in an inner room, defended his house by firing on the mob through the breach made in his door by huge, crashing stones. Suddenly the attention of the mob was caught by the chapel; a rush was made for it, and its four doors, together with the organ and all the furniture, books and other equipment,

were utterly destroyed. Availing himself of this temporary diversion in his favor Senor Campos broke a hole through the adobe wall of his house into a neighbor's dwelling, from which the family escaped to the house of the generous friend of El Carro Protestants, Don Francisco Esparza.

DEATH OF GREGORIO MONREAL.

Returning to his house and finding that Senor Campos had escaped the mob proceeded to assault and sack the houses of the church members. Only three escaped the almost complete loss of all their possessions. One, Gregorio Monreal, was stoned to death, and afterwards decapitated! Another, Don Ramon Silva, was wounded, but escaped to the house of Mr. Esparza, which had given refuge to Senor Campos' family and several others. This house held out successfully against the mob, although the proprietor would not defend it by firing on the crowd, owing to the large number of children, both boys and girls, among them.

Such, in briefest outline, have been some of the more destructive and successful attacks on the life and property of our brethren in Mexico. The lesser instances of violent persecution are too many to be told in detail. They include mobs, stonings, imprisonments, secret assassination, poisoning. Two years ago Mr. Beall stated that the martyr-roll of Mexico included sixty-five names. How many more have been called to endure sharp trials and persecutions for the sake of the Gospel, we can never know.

Such a state of things shows clearly enough that the character of Mexican converts is not wanting in elements of heroism.

Kind Words From Australia.

Even from the antipodes comes a word of greeting to Christ's Mission. The Melbourne, Australia, *Victorian Standard*, March, 1892, had the following:

"In the January number of THE CONVERTED CATHOLIC just to hand the Editor presents a picture of the establishment known as Christ's Mission building in New York. It appears to be a four-story house of neat and unpretensions architecture, with venetian shutters to all its eight upper windows. A handsome iron palisade encloses the frontage, and the main door is reached by a flight of ten steps. The contributions for purchasing the building came mainly from the subscribers to the Rev. Mr. O'Connor's magazine. The basement is used as a publication office, the floor above as a hall for services, while the upper floors are utilized as living rooms for the pastor and his co workers and as a home of refuge for persecuted converted Catholics. The institution will be of incalculable service to the cause of Protestantism in New York."

...

FIFTY CENTS A YEAR.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y.M.C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. To Catholics also it will be sent for fifty cents a year.

...

A GREAT OFFER.

"The Converted Catholic" will be sent to new subscribers from last month, April 1892, to January 1893, for 50 cents. We hope our present subscribers will earnestly try to get one or two new names at this rate.

Good Advice to Priests.

To all Roman priests and those who have left that Church, or are seriously thinking of leaving it for the hospitality of Christ's Mission to learn what they can best do, there is good, sound advice in the following sentence from Dr. Talmage's sermon in the Brooklyn Tabernacle, Sunday morning, April 24, 1892: "There are many who estimate the respectability of an occupation by the little exertion it demands, forgetting that a laborer's overalls are just as honorable as a priest's robes, and an anvil is just as respectable as a pulpit."

Those who have never associated with Roman Catholic priests can scarcely imagine the difference between them and Protestant ministers. They are so far removed from the ordinary concerns of life that they have no understanding of Christian duties. This is especially true of priests who cannot stifle their conscience and work with the Roman machine that deludes the people. Even Father McGlynn, notwithstanding his great talents, finds it difficult to accommodate himself to his present surroundings. It is much harder for men of less calibre to fall into line and learn the way of God and the duties of Christians. This is the case with the priests who have been received into Christ's Mission. The ideas, habits and manners of the priesthood cling to them with dreadful tenacity. But the grace of God, association with Christian people, and time for development, can work wonders in transforming them into respectable citizens.

Last month another Roman Catholic priest, a member of the order of the "Fathers of Mercy," called at Christ's

Mission with the intention of renouncing the priesthood and withdrawing from the Roman Catholic Church. He was cordially invited to make the Mission his home. Father Septier has also recently withdrawn from that order.

A Bishop's Oath.

Much sympathy has been expressed for poor old Father Sylvester Malone and the other priests of Brooklyn who opposed the nomination of Dr. McDonnell, the "boy prelate" and lackey of Archbishop Corrigan, to the bishopric of Brooklyn. But there is great joy among the Jesuits whom the late bishop, Dr. Loughlin, never admitted to his diocese, but who will henceforth be the principal advisers of the new bishop. Dr. McDonnell was consecrated bishop in the New York cathedral by Archbishop Corrigan, April 25, in the presence of a vast crowd, among whom were 500 priests, and the sermon was preached by Father Campbell, a Jesuit. During the ceremony of consecration Archbishop Corrigan asked these questions of the new bishop:

"Wilt thou render to Peter and to his vicar, Leo XIII., and to his successors, the bishops of Rome, fidelity, subjection and obedience?"

Bishop McDonnell answered, "I will."

"Wilt thou anathematize every heresy that lifts itself up against the holy Catholic Church?"

With his hand on the book of the Gospels, Bishop McDonnell in clear, ringing tones answered, "I will."

We quote from the Brooklyn *Eagle*, April 25, 1892. By "heresy" is meant every form of Protestantism. What do Protestants think of that oath?

CHRIST'S MISSION BUILDING.

AT the close of the first year's occupancy of Christ's Mission for the conversion of Roman Catholics the following brief statement will be read with interest:

The building cost \$27,000. Of this amount \$10,000 were paid when possession was obtained in May 1891.

The additional sum of \$4,500 has been paid up to the first of May 1892, besides \$1,500 for alterations, repairs and furnishings, and \$600 interest and taxes, leaving a debt on the building of \$12,500, which it is desirable to pay off as soon as possible. The amount paid—\$16,600—has been contributed by friends who are interested in the work, from the poor converted Catholics who gave their dimes and dollars to the rich friends who contributed liberally. The largest sum received

was a legacy of \$3,000 from a member of Dr. John Hall's Church, whose husband was a converted Catholic.

Since the mission was opened services have been held regularly and have been well attended, and many Roman Catholics have found the bet-

ter way, while the story of Jesus and his love, told in plain, simple language, has been a blessing to all who heard it. Many priests have come to the mission—indeed scarcely a day passes but some are to be found there—either as guests for a brief period or for longer intervals until they get ac-

customed to their new surroundings after leaving the Church of Rome. A hearty welcome awaits them, and attendance at the religious services, the study of the Bible and daily association with Christian friends of the mission greatly help them to a better life.

Christ's Mission has been incorporated according to the laws of the State of New York, and the property is held by a Board of Trustees, composed of business men and members of various evangelical churches.

BOARD OF TRUSTEES.

Mr. William Campbell, an elder in Dr. John Hall's Church; Mr. John Curry, Thirty-fourth Street Presbyterian Church; Mr. Andrew Neil, Charles Street U. P. Church; Rev. J. Stanly D'Orsay, of the Methodist Episcopal Church, and Rev. James A. O'Connor.



142 West Twenty-first Street, New York.

JAMES A. O'CONNOR, Pastor.

OFFICIAL BOARD.

At the last meeting of the Trustees the following officers were elected :

Mr. John Curry, President, 208 West 104th street, New York

Mrs. William Campbell, Treasurer, 36 West Eighteenth street, New York,

James A. O'Connor, Secretary, 142 West Twenty-first street, New York.

Contributions for the payment of the debt on the mission and the general expenses connected with the work can be sent to the treasurer or secretary, who will acknowledge all sums received. The names of contributors will not be published unless desired.

FORM OF REQUEST.

I give and bequeath to "Christ's Mission," organized in the City of New York, May 1887, the sum of \$—— to be applied to the uses and purposes of said Mission

A WORK OF FAITH.

During all the years that Mr. O'Connor has been preaching in New York he has received no salary. The work has been one of faith and love. The monthly magazine, *THE CONVERTED CATHOLIC*, which he publishes in connection with the work, has been a great success. The testimonies of three thousand converts from the Roman Catholic Church have been published in its pages. Many of those converts who had their interest first aroused by reading the magazine have not only renounced the false teachings of Rome and withdrawn from that church, but have accepted Christ as their personal Saviour and united with various evangelical churches. It would be good for the work if they could keep together, but they invariably unite with other

Protestant churches and thus leave this work in a constantly weak condition. English-speaking Catholics when converted ardently desire to become like other American Christians, and the assimilating process goes on more rapidly when they become members of other churches than if they had kept together in a mission church like this. That makes the work in Christ's Mission harder, more difficult and more isolated than can be imagined by those who have not experienced it. Mr. O'Connor recently said:

The way of salvation that we preach is through Christ alone, the one Mediator between God and man. Where there is repentance towards God and faith in the Lord Jesus Christ, there is salvation. When the repentant sinner and the loving Saviour come together there is no need of a priest or pope to meddle in this great question. The Bible as the revealed Word of God is our rule of faith and practice. This we preach to the Catholics in opposition to the powers of evil that would keep them in sin and the power of the Roman Church that has kept them in superstition and ignorance. We tell them that the priests and their sacraments are not necessary for salvation. There is only one real priest—the great High Priest, Jesus Christ, who offered himself as the Sacrifice for the sins of the whole world, and who invites all to come directly to him. The Catholic people believe in Christ, but the priests will not let them come to him. We tell them that it is their right to come to their Lord and Saviour, who has purchased them at a great price, even his own blood, and that no power on earth has the right to come between them and their God.

SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK, JAMES A. O'CONNOR, PASTOR.

Sabbath services are held at 3 p. m. and 7.45 p. m., the former a Bible class and conference, and the evening service devoted to Gospel preaching in opposition to the false, superstitious, unscriptural and dangerous doctrines of the Roman Catholic Church. Prayer meeting, conference and lecture Thursday evenings at 8 o'clock. Roman Catholics especially invited.

All welcome.

AT the prayer meeting March 17, after several testimonies had been given by converted Catholics, a young lady, who announced herself as an American Roman Catholic, arose and said she had never felt so proud of her religion as on that day when she witnessed the grand procession of Irishmen through the streets of the great city in honor of St. Patrick, though there was not a drop of Irish blood in her veins. The day would come, she said, when the Roman Catholics would show their power and their religion would be supreme in this country. It belonged to them by right of discovery, for was not Columbus a Catholic, and he planted the cross on this continent. The young lady was very much in earnest, and though her prediction that this would become a Roman Catholic country was courteously combated she courageously held her ground and said this was the general sentiment of the Roman Catholics. Several speakers remarked that if the perseverance and aggression of the Roman hierarchy could accomplish it, and the American people were willing to accept the religion of Rome as the best form of Christianity, then the Roman Catholic Church would be supreme. But the signs of the times were all against this assumption; the drift was away from, not towards, Rome. More Catholics were leaving the Roman Church, two

to one, than were added to it by immigration and perversions from Protestantism. The young lady was told the way of salvation through Christ alone, and that if she believed and trusted in His finished work she would meet all God's children in His kingdom, no matter what they called themselves here on earth. Jesus alone could save her; He alone died for her; He alone had power to forgive her sins and make her a child of God. The verse, "As many as received Him to them He gave power to become the children of God, even to them that believe on His name," was called to her attention, and she was invited to come to the meetings again. She said she thought she ought not to come to such meetings, that she had attended at the request of a friend who accompanied her, but she was pleased that nothing harsh or unkind was said.

She was at the services the next Sunday evening, and when the invitation was given to all Catholics to attend the meetings she again spoke, repeating her former statement. Since then she has been frequently at the services.

The presence of the priests whose renunciation of Romanism appeared in the April *CONVERTED CATHOLIC* was a novelty to the strangers who attended the meetings for the first time; and there are always strangers present, both Protestants and Catholics, who are curious to see and hear converted priests.

THE GREAT-GREAT-GRANDSON OF A
CONVERTED PRIEST.

One of the most interesting addresses ever delivered at the services in Christ's Mission was that of Rev. A. E. de St. Dalmas, whose great-great-grandfather was a French nobleman and a converted Catholic priest. After his conversion this priestly ancestor of Mr. de St. Dalmas fled to England, where he became a Protestant minister. There he married and had a son who became a minister. That son's son had a son who was also a minister. The latter, still living in England, is the father of Mr. de St. Dalmas and of another son who is a missionary in India. Thus 140 years of Protestant preaching has been the result so far of the conversion of one priest. Mr. de St. Dalmas is a Baptist minister of St. Catharines, Canada, who is now interested in the Grande Ligne Mission. At the services in Christ's Mission, March 27, after referring to his ancestor's conversion he spoke as follows of the good work in Canada :

The Grande Ligne Mission has had a wonderful history from the day of its foundation, over fifty years ago, by Madame Feller who left her beautiful home in Switzerland for the purpose of evangelizing the French Roman Catholics of the Province of Quebec. Mr. St. Dalmas gave an interesting account of the good work accomplished, from which it appears that already over 40,000 French Canadians have renounced Romanism. Among the recent incidents of the work he related the following:

At a place called Maskinonge, situated midway between Montreal and Quebec, it was decided last spring to

build a new Roman Catholic Church. In the whole parish there was only one Protestant family. As a river divided the parish, it was a question on which side of the river the church should be built. One man offered to give twelve acres of land on the east side of the river, on condition that the church should be built there. The offer was accepted; the bishop was sent for; he came and according to the ritual of the church consecrated the ground, planted the cross and said the parish church should be built there. This made the people on the west side of the river so jealous that one of their number came forward and offered thirty acres of land if the church were built on the west side. The priest considered he had made a mistake, that thirty acres of land was worth more than twelve and would be more valuable to him and the church. Accordingly he again sent for the bishop and induced him to accept this second offer. This the bishop did, thus nullifying the first formal dedication. Then the people on the east side were very angry. What did their priest and bishop mean? They would not submit to such treatment. They rushed forward the work of building the church with all the speed they could, and in two months had it built where their spiritual leaders had first selected the site. But the bishop sent them word that they should have no priest. They were not deterred by this from using the building, but met in the church and went through their prayers without a priest. One Sunday while they were thus assembled a priest entered the door, advanced to the altar, cursed the building and the worshippers. They

at once turned on him and mocked him, so that he was glad to make his escape. The cursing of the church and the action of the people spread through the country, and the community was greatly aroused. Then the Grande Ligne Mission sent one of its missionaries, the Rev. A. Burwash, to Maskinonge, to see if some Gospel work could not be done there. This first visit was unsuccessful, but in November, 1891, he went back again, going among the people in their homes, reading to them from the New Testament the very words of our Saviour, and praying with them. Some days were thus spent, when he received an invitation to enter the church and talk to the people. He accepted the invitation, and as soon as they had repeated their prayers, they said to him, "Now you talk to us." Mr. Burwash then opened his Bible at the tenth chapter of John's Gospel, and preached to them an earnest Gospel sermon, from the first nine verses, on "Christ the only Door." This was on November 15, and ever since he has been preaching in that church. Not only has he preached there on Sundays, but the Rev. A. L. Therrien, the eloquent pastor of the French Baptist Church in Montreal, has also helped in the work there, preaching three sermons on Christmas day last, and at the earnest solicitation of the people themselves, holding services for five days during the week of prayer in January, and again at their repeated request he engaged in a two week's mission. The results have been most encouraging. One old man went home after the preaching one evening and tried to go through his prayers as usual before retiring,

but he could not. Then he thought of what the preacher had said, to "Come to God directly through Jesus Christ, instead of through the Virgin Mary or saints." Then for the first time in his life, the poor man came to God through Christ, as best he could, and the light came into his soul and peace to his heart. In telling his experience afterwards to Mr. Burwash, he added: "Do you know I have been a different man ever since, and now I always go to God in the name of Jesus only."

Mr. Burwash told this man's experience to the leading man of the county, who said, "He is not the only man that has had an experience like that; I have had it myself, and others also." Already ten men, heads of families and property owners, have sent in their names to the priest that they are no longer Roman Catholics; one hundred and twenty one have sent in their names that they are no longer supporters of the church, and one brave old man had the courage to say to the Bishop to his face, "We will soon have a Baptist Church here, and more of the coming generation will attend it than the Roman Catholic Church."

Thousands of Catholics are sick and tired of Romanism, and have lost faith in the system. God grant that at a time like this we may be faithful in giving them the Gospel.

May many consecrate their means to this work, others consecrate themselves, and then we shall reap a rich harvest of precious souls, help to settle one of the most important problems of the age, one that threatens the very freedom and life of America.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE New York *Freeman's Journal*, March 12, 1892, contains the address of Hon. Edmund F. Dunne, count of the (defunct) Holy Roman Empire, and orator of the New York Roman Catholic workingmens' demonstration at Cooper Union in honor of Pope Leo XIII. Judge Dunne's topic was, "The Pope must rule in Rome." There is a good deal to say on the other side of this question. The New Testament first, and then church history, and common sense too, exclude anything like the temporal power. But the best answer to be made to the tremendous display of arguments set forth by the adherents of the so-called Vicar of Christ is found in the very words of the Saviour himself, in the Gospel of John, 18: 36. "My Kingdom is not of this world." This concise but comprehensive statement can never be explained away by Roman Catholics, and it is the most sweeping condemnation of the Pope's temporal power.

* *

The influence of Rome in America amounts to nothing, say some good but short-sighted people. Does it? Well read the following taken from the *Catholic Review* of March 19, 1892:

"The Hon. Benjamin Butterworth is to resign his position as Secretary of the Executive Committee of the World's Fair in April. He is the man who, in a public speech in Chicago, made shortly after his trip to Europe in the interests of the Columbian Exposition, said: 'What the Church leaves the army takes. If I owned Italy, I'd hold an auction and invite

all America, and I'd sell 10,000 crucifixes and 10,000 Madonnas, and 1,000 churches, and I'd establish schools in their stead. The power of the weak old man—I speak it as reverently as I can—is waning.'" General Butterworth resigned in April.

Here is the moral. The World's Fair is by no means a Roman Catholic celebration. It is a national affair and most of the prominent officials of the Fair are non-Catholics. Moreover, Roman Catholics in this country do not, even by their estimate, exceed ten millions. This is their highest figure, and it is probably too high. But Rome is strong enough to ask for the resignation of Gen. Butterworth and obtain it too. She, through her ten millions of faithful, can dictate to fifty-five millions of non-Catholics as to who shall or shall not be the Secretary of the World's Fair Executive Committee. Gen. Butterworth's words are really harmless, and some Roman Catholic writers have said much worse things about Italy, and they were not molested. Here is plenty of food for reflection.

* *

There is a fierce struggle now raging through the ranks of the Roman Catholic hierarchy. Cardinal Gibbons, Archbishop Ireland and their supporters would like to whitewash a little Roman Christianity, and give it a respectable place among Protestant denominations so as to elicit the praise and admiration of Americans. But the Jesuits, who are mostly of German parentage, a few bishops, and some German, Polish, French and Italian priests, are bitterly opposed to

the Americanizing process. In fact these are more consistent with Roman methods and ideas. Thus we learn from the Boston *Pilot*, March 19, that "Letters are constantly received in Rome from priests in St. Louis, Cincinnati, Wisconsin, furiously clamoring against what they call the Americanization of the Church—their term for the efforts of Catholics in America to be at peace with the institutions and spirit of the country . . . That two Canadian bishops . . . are talking in all directions (in Rome) against the bishops and priests of New York, as if under them the faith of Canadians in America is greatly imperilled. In addition a movement is on foot in Rome to have, in some manner, the Poles in America organized into a special party. . . Add to all this the demands of the Greeks for a special hierarchical organization in America, and the wonder is how the *American* (i. e., Roman Catholic) Church can stand all the attacks directed against it, and how can the American (i. e., Roman Catholic) people escape the assaults made on their national unity under cover of religion."

Oh, the glory of Roman Catholic unity! *Sic transit gloria mundi*.

* *

A long article on "Mutual Good Will" appeared in the Baltimore *Catholic Mirror* of March 17. It tends to show that, as time goes on, more friendly relations are established between Protestants and Roman Catholics. It says a good many things that are to be commended. But when it asserts that "the Catholic spirit towards others of however different creed or practice is, as our name implies, one of comprehensive char-

ity," and that "this Catholic spirit has been generally manifested wherever there has been an opportunity, and wherever the interests of truth would not be compromised," it is guilty of a "conspicuous inaccuracy," which is the polite euphemism for a falsehood. Comprehensive charity! So comprehensive that it initiated the Inquisition, the massacre of St. Bartholomew, the massacre of the Waldenses and of the Huguenots and what not! It is a long and bloody list that is delicately disguised under the name of "comprehensive charity." And again, what a peculiar kind of charity that sometimes could not be exercised without injury to the cause of truth! The *Mirror* needs less comprehensiveness and a little more lucidity.

* *

Leo XIII. is credited with liberal tendencies, but we read in the Cleveland, Ohio, *Catholic Universe*, March 24:

"At the recent double anniversary of the Pope's birthday and coronation, Cardinal la Valletta, senior member of the Sacred College, expressed at the State reception the congratulations of his eminent confreres. The Holy Father in his reply expressed his desire for the world's return to the 'robust faith of the Middle Ages.'"

What a wish for a liberal Pope! Fortunately for mankind the "robust faith of the Middle Ages" is dead and buried with the victims of the Holy and Universal Roman Inquisition. Though robust enough then, it could not live in our age. The atmosphere of freedom is deadly to the spirit of persecution. The world moves, but the Vatican does not seem to know it.

J A. D.

THE SCHOOL QUESTION IN MINNESOTA.

BY A MINNESOTA CONGREGATIONAL MINISTER.

UNDER the name of the "Faribault and Stillwater Experiments," is designated a new departure in the educational policy of the Roman Church. Here is the scheme briefly described: The buildings of the Roman parochial schools are leased by the State for the nominal sum of \$1.00 per annum. The teachers who are nuns are hired and paid out of the common school fund. During school hours the pupils are taught the branches prescribed in the public schools, but after or before the regular time devoted to such studies the Roman Catholic pupils are taught the catechism and are trained in all the doctrines and practices of Rome. Thus the State funds are used to pay for the teaching of a particular religious belief in the public schools. The State of Minnesota in which are located the town of Faribault and the city of Stillwater has been thoroughly stirred up by this unexpected move of the Roman Church which had the sanction of Archbishop Ireland, the prelate who delights in being called "the thorough-going American bishop."

As the experiment is practically the same in both places, I shall confine myself to the so-called "Stillwater Experiment."

The plan has not met with the unanimous approval of the Roman Catholics in America. To give only two instances, I will mention an editorial article published in the *Freeman's Journal* of New York, Feb. 20, 1892, entitled: "Archbishop Katzer Against the Faribault Plan." After

exposing the methods of parochial school education in Wisconsin, the article thus ends with the words of Archbishop Katzer:

"The Wisconsin plan will never permit the surrender of a Catholic parochial school of a large congregation of well-to-do people to the State authorities, even if it were but for a trial."

La Verite (The Truth), the leading French ultramontane paper of America goes further. It says in its issue of January 9, 1892, concerning Archbishop Ireland and Leo XIII:

"There seems to be a formal opposition between the Archbishop of St. Paul and the Bishop of Rome. The former highly endorses a system that separates the two teachings from each other, the secular and the religious, the latter condemns such a system. The Catholics who wish to remain in the unity of faith shall follow the Bishop of Rome who is the supreme pastor."

At a meeting of the Protestant ministers of Minneapolis, the following resolutions were unanimously adopted upon motion of Wayland Hoyt, D. D. The text is taken from the *Freeman's Journal* of February 20:

"First—That contrary to the hopes of many optimists this movement on the part of the Roman Catholic hierarchy has no thought of retreat from the original project of rigid sectarian training for their children—a project thoroughly divisive, and caring for ecclesiastical propagandism rather than good citizenship of the Republic. Second—This movement is part

of a widespread scheme in progress for years, not the outgrowth of the liberal views and wishes of a few priests. Some fifteen or twenty schools are taught on the same plan by Benedictine Sisters in Stearns County. The Sisters of Notre Dame, whose mother house is in Milwaukee, teach two schools in the diocese of St. Paul on the same plan, according to Abp. Ireland's paper. In Poughkeepsie this arrangement has been carried on for eighteen years. Third—The duty to resist beginnings, always imperative, has special urgency in this matter, because our generous construction of religious liberty, our lack of centralization in both Church and State, make it well nigh impossible to cope with the vigilant and strategic methods of the Roman Catholic Church in holding fast to every concession, once gained, whether right or not. Your committee brings no charges of bad faith against the Roman Catholic Church or any school boards of this State. This is a broad question of public duty and interest, and after most thorough and candid inquiry we are compelled to the conclusions embodied in the following resolutions, viz.: Resolved, that the joint arrangements of the school boards and Roman Catholic priests of Faribault and Stillwater use public moneys and property for the support of schools wherein the distinctive doctrines, creed and tenets of a particular sect are promulgated; such arrangements are therefore a violation of the constitution of the State, and should be discontinued.

"Resolved, that while thus objecting to these sectarian schools, the instruction given in connection with

them and an invariable part of them does not cultivate due appreciation of and loyalty to the State.

"Resolved, that while thus objecting to the arrangements made for the schools of Faribault and Stillwater, we recognize the importance of the professed aim of the movement and insist that there is a common Christianity and body of ethical truth upon which both Catholics and Protestants can and should unite for the moral education of the youth of our country."

The Attorney General, consulted by the ministers, said, according to the same paper, that the only way of testing the validity of the arrangement was to begin actions against the auditors of the counties in which the towns are located to restrain them from paying any portion of the school fund to the newly made public schools.

Under the heading, "Pastoral Powwows," the *St. Paul Pioneer Press*, November 17, 1891, published the following report:

"The ghost of the public school question in its relation to the parochial school transfers at Stillwater and Faribault was talked about in the Baptist preachers' meeting yesterday. Rev. Mr. Morrill brought it up again. He wanted an expression from the meeting in the matter, and he wanted it to take the form of some good stiff resolutions. Rev. Mr. McKee besought a little more charity from the gentleman. It seemed to him a small matter anyway. He saw no occasion for alarm, and thought the Catholics were making an honest effort to arrive at a practicable solution of the school question. But he stood practically alone in their defense. The resolu-

tions as originally offered were toned down considerably, however, and finally made to read as follows and in that form adopted:

"Whereas, the safety of the Republic rests upon the public school system; and,

"Whereas, an essential feature of our public school system must be and is, according to the organic law, that in the public schools there shall be no sectarian teaching; and,

"Whereas, the so-called transfer of the parochial Roman Catholic schools in Stillwater and Faribault does not keep the public schools clear of such sectarian teaching; therefore,

"Resolved, that the Baptist ministers of Minneapolis protest against such transfer as un-American and unconstitutional and dangerous."

This paper, however, despite the sarcastic way in which it reported the meeting, is not gone over to Rome yet.

The Stillwater *American*, February 6, had a long article on the controversy. From it we learn that politically and religiously the City School Board is thus composed: out of seven members four are Republicans and three Democrats; two are Roman Catholics, three are Presbyterians, and two *non-sectarian*; what this last appellation means with reference to one's religion, I do not know. It seems, on the whole, as if the scheme had displeased both Protestants and Roman Catholics. Says the *American*: "The Protestants object because they (the nuns) teach in the garb of their religion and their pay goes to the Catholic order to which they belong, which is an objection well taken; some of the Catholics ob-

ject because they think it is not an occupation for which the nun is intended. One Catholic stated to the *American* reporter that he thought they were entirely out of place teaching in the public schools."

The following report appeared in the *Pioneer Press* of February 24, entitled: "A Virile Petition:"

"Shortly after the Stillwater board of education met last evening a dozen or more prominent persons appeared with the following petition signed by 105 representative citizens:

"We, the undersigned, citizens of Stillwater, believing that all classes of our citizens should receive equal treatment in the management of the public schools, and that no religious sectarianism or class favoritism should be allowed therein, do hereby express our extreme dissatisfaction with the manner in which the schools of the city have been and are still being managed with reference to the conduct by you of the parochial schools of St. Michael's parish, the employment of Roman Catholic nuns as teachers in the public schools and the entire or partial gathering together in separate schools of Roman Catholic children to be taught by nuns without regard to residence; believing the course being pursued by you to be opposed to the true spirit and best interests of the American public school system; and we do respectfully protest against a further continuance of the present plan and request you to take such steps as may be deemed best, either by the entire abrogation of your present arrangement with said parish, the discharge of said nuns or a request for their resignation and the classification and distribution of all

pupils on one common basis without regard to religious opinions, to exclude from every school all sectarian teaching and influence by symbol, garb or otherwise, and restore our school system to its former satisfactory and efficient condition; and in view of the present situation we respectfully request you as the representatives of the public to declare your intentions for the future in reference to the matters herein mentioned and especially as to whether the employment of nuns as teachers, the present use of the property of said parish for school purposes, or the present method of distribution of pupils is to be continued throughout the current school year, and also whether those of your members whose terms do not expire with the present year will support a further continuance of such arrangement.

The meeting was the most spirited ever held here in connection with the school question. The matter was thoroughly discussed, but the board did nothing but accept the petition. President Clapp stated that he would not consider that or any similar petition, because it was misleading in several respects and did not set forth the facts. The meeting lasted until midnight. It was finally resolved to enjoin the county authorities from paying over any of the school funds."

The next step will be an action brought against the auditor of the county as stated above. It will dispute the right of the board to hire as teachers in the public schools members of a religious order wearing their religious garb while in the exercise of their pedagogical functions. *Et adhuc sub judice lis est.*

The Stillwater experiment is both un-American and un Roman Catholic. It is un-American in view of our educational laws which prohibit any school appropriation for sectarian purposes, no matter how these might be disguised. It is un-Roman Catholic, because Rome claims that the parents, *i. e.*, she alone through them, must control education. Therefore, in turning over to the State Roman Catholic parochial schools, Archbishop Ireland and his priests were violating the letter and spirit of papal and conciliar rulings.

A bitter war has sprung up in the Roman Catholic Church in reference to this question. The Jesuits have attacked Archbishop Ireland for "secularizing" the parochial schools, and so hot has become the contest that the latter has been compelled to pay a visit to Rome where he has been pleading his case for the last three months. Cardinal Gibbons sustains the position of Archbishop Ireland, and so does the Catholic University at Washington. A majority of the Catholic papers in this country are on the Jesuit side, and altogether it is a very pretty quarrel as it stands.

WE HAVE ALREADY NOTICED TWO excellent pamphlets on the school question and we again commend them to our readers. They are "Two Sides of the School Question," as set forth at the annual meeting of the National Educational Association in 1889, by Cardinal Gibbons and Bishop Keane on the one hand, and the Hon. John Jay and Edwin D. Mead on the other; and "The Parochial School Question" by an Irish Catholic Layman. Price 10 cents each. Address this office.

PERSONAL EXPERIENCES.

BY REV. GEO. C. NEEDHAM.

CHAPTER V.

The years of 1859 to 1862 are remembered in Ireland as years of grace. A divine wave swept over the island bearing on its crest many thousands who were landed at the foot of the Cross, where they lost the burden of their sin. Strange phenomena attended this heaven-sent revival. The bones in the valley were very dry, but when the Spirit of God came forth with revivifying power there was a shaking; bone came to his bone, while the spirit breathed life into all. Therefore an exceeding great army rallied around the standard of salvation through the blood of the Lamb. The sovereignty of God in the great awakening was easily recognized. He frequently passed by church dignitaries, selecting as instruments of mercy vessels of wood and clay to the praise of His grace. And so it came to pass that foolish things of the world became spiritually wise.

A young girl of our neighborhood returned from Dublin enlisted in the blessed work of winning sinners to the Saviour. This earnest convert found in our own youngest sister, a girl yet in her teens, a ready fellow-helper; for into her young beautiful life had also come the divine breath which filled her with a consecrated purpose. These two guileless maidens met for daily prayer, where with strong crying and tears they made intercessions for relatives and neighbors. I had known of their secret meetings, and the object in view, and wished to be present, but knew not how to seek an invitation. Great was my pleasure therefore when sister asked me to meet them both in her room. Soon as I entered they fell upon their knees, as I did likewise. Oh, how my heart was moved as I heard these young Christians pray by name for friends and relatives, but specially for myself, that I may not hold out against the wooings or the gracious Spirit who would fain win me to Christ.

At this time also a rugged sailor, who had been himself converted, was exceedingly zealous in warning the people to flee from the wrath to come. His manner was rough, but his courage was sublime. He had been a wild and wicked man whom God had lifted out of the miry clay of profligacy and placed his feet upon the King's highway. This intensely earnest convert, with a few others like minded, began a series of cottage prayer meetings which drew together the scattered Protestant element until not a family was without some tokens of the Holy Spirit's convicting power. One evening I attended the service in the schoolmaster's house, where the exercises consisted of prayers, hymns and a few words of glowing appeal from recent converts inviting others to the Saviour. All this was an innovation on the old formal services which our people were, from time immemorial, accustomed to observe. I heard several recent converts relate their experiences. It was strangely new to me. The earnest prayers, the old hymns sung with gladness, the allusions to God's Word as the source of all spiritual knowledge, amazed and

moved me. My heart was enlisted in sympathy with the spirit which pervaded the whole service. But one testimony from a dear boy was peculiarly suitable to my state of mind. It entered into my soul with irresistible power. It exactly suited my need as water does the consuming experiences of thirst. The lad was a young believer, who very simply related the cause of his joy. On his way home from a previous meeting he had felt his load of sin, when suddenly, as if he had seen Him, the Lord Jesus became very real. He then believed that the dear Redeemer had borne his burden of sin on the cross and thereby made him free. The bright eyes, the glowing cheek, the ready utterance of the young Christian made their impression on my susceptible nature, and the words he spoke sank deeply into my heart. This one thought now possessed me that Jesus really died for me; that on the cross He bore the punishment due to my sins; that He paid my debt, cancelled my guilt and thereby freed me from the condemnation of the law. At first I could not express it in this manner, but, thank God, I accepted the great fact, "He loved me and He gave himself for me."

After the meeting ended I observed four of the converts entering another room, two of whom had been my school fellows, and instantly the suspicion entered my mind that they were about to pray for me. I therefore tarried with them. No word was exchanged between us, but I noticed their reserve towards me. They had no knowledge of my mental exercises, and afterward explained they had feared to pray for me by name in my presence. But this fear was overcome, and these four men kneeled down, each one pleading with urgency of supplication that the young man present might be immediately converted. Well do I remember when one of them was entreating the Lord with voice of tenderest emotion on my behalf, as if in a vision the truth I had heard about Christ dying for the ungodly flashed upon my heart with strange persuasive power, and with the eye of faith I saw my Saviour bleeding on the tree, crimsoned with His sacred blood. With bowed head and face of ashen hue He hangs there dead, while the dripping blood from the thorn-crowned brow besmeared His naked breast. With one fixed gaze the eyes of my understanding drank in the reality before me. And oh, my sorrow! for my sin had crucified the Lord of glory.

"My conscience felt and owned its guilt,
Which plunged me in despair;
I saw my sins His blood had spilt
And helped to nail Him there."

But even as I looked a sense of pardon filled my soul. The brother was still praying, when I arose and requested him to pray no more for me. Thinking I was becoming desperate and fearing I should be lost forever he prayed the more earnestly. Again I tried to restrain him, but his voice waxed the louder until I felt constrained to cry out, "No more need to pray for me. Give thanks; give thanks. I am saved through the blood of the Lamb." Then did my friends arise and grasp my hands while I shouted with overflowing joy,

"Oh, happy day, happy day, happy day,
For Jesus washed my sins away."

THE SPIRITUAL FOOD OF ROMAN CATHOLIC PRIESTS.

THE LIVES OF THE SAINTS, TRANSLATED FROM THE BREVIARY.

CHAPTER I.

There are nearly 9,000 Roman Catholic priests in the United States. They are peculiar men in many respects. Besides the black dress and white dog collar that indicate their profession, they attract attention by carrying under the arm or in the hand a big prayer book, called a "Breviary," and reading it in the cars and other public places. Many persons are edified by this exhibition of piety, and if the priests do not derive much benefit from it they at least discharge a religious duty, for they are bound under pain of mortal sin to read the "office," as the portions of the Breviary for each day are called.

The Breviary is divided into four parts, the winter, spring, summer and autumn. Each part contains the psalms arranged for each day of the week, the hymns, antiphons and lessons for each day of the ecclesiastical year, the prayers and lessons proper for each saint, and special prayers and lessons for feasts of a special class, such as the office of the Virgin Mary, of the dead, etc. The recitation of the Breviary is divided into eight "canonical hours"—matins and lauds, to be said in the early morning hours, prime at 7 A. M., terce at 9, sext at noon, nones at 3 P. M., vespers at sunset, and compline before retiring to rest. This order of reading the Breviary is observed in a few monasteries, where all the members recite it in common, but the great body of the clergy read it when and where they please. The daily morning and evening services in the Common Prayer book of the Protestant Episcopal Church are a condensation of the Breviary offices, with the lessons on the lives of the saints omitted.

There have been several revisions of the Breviary, resulting in the exclusion of the lives and "miracles" of numerous saints which had been proved false. The Breviary now in universal use is the "*Breviarium Romanum*," of which I possess several editions, besides the one I used myself when I was a priest which was published in Paris in 1864 by Adam Le Clere & Co., printers to Pope Pius IX. and the Archbishop of Paris. From the lives of the saints, martyrs, virgins, etc., which are found in this Breviary, which is the same that all Roman Catholic bishops and priests use, I translate the following passages. They throw much light on the spiritual food of the Pope, bishops and priests, who are bound under pain of mortal sin to read them. Let us take this month of May and see what nourishment their souls can derive from the perusal of the lives of the saints of the month. Stanislaus, bishop of Cracow and martyr, who was born in 1030, and whose feast occurs on May 5, was as holy and wonderful a saint as can be found in the calendar. In the fifth lesson of his feast it is said that when Boleslaus II., King of Poland, brought an accusation against him of having wrongfully taken possession of a village, "The holy bishop" (says the Breviary) "could not rebut this charge by documents, and the witnesses were in too great fear of the king to speak the truth. Stanislaus therefore said that in three days he would produce before

the king a man named Peter, from whom he had bought the village, and who had been dead three years. This proposal was accepted with laughter, and the holy man gave himself up to fasting and prayer for three days. On the day appointed, after having said mass, he commanded Peter to rise from the grave. Peter then immediately came to life, arose and followed Stanislaus to the king's court, where before the king and all others, who were struck dumb with amazement, he bore witness of the sale of the village, and the honest payment of the price by the bishop, and then died again and fell asleep in the Lord."

I must give the Latin text of that wonderful miracle, that all may see that the translation is accurate: "*Quod cum neque tabulis probare posset, et testes veritatem dicere timerent, spondet Episcopus, se Petrum pagi venditorem, qui triennio ante obierat, intra dies tres in judicium adducturum. Conditione cum risu accepta, vir Dei toto triduo jejuniis et orationi incumbit: ipso sponsionis die, post oblatum Missæ sacrificium, Petrum e sepulchro surgere jubet, qui statim redivivus, Episcopum ad regium tribunal euntem sequitur, ibique rege et ceteris stupore attonitis, de agro a se vendito, et pretio rite sibi ab Episcopo persoluto, testimonium dicit, atque iterum in Domino obdormivit.*"

The sixth lesson says that "Boleslaus cut off the head of Stanislaus whilst the latter was saying mass, and had his body hewn into pieces and strewn about the fields, where the eagles protected it from wild beasts until the canons of the cathedral of Cracow gathered up the mutilated and scattered limbs and fitted them together, each unto its place; and the remains immediately so joined themselves one to the other that no marks of wounds remained."

I must quote the Latin for this also: "*Postremo impius rex Sacerdotem Dei, hostiam immaculatam ad altare offerentem, sua manu obruncat: corpus membratim concisum et per agros projectum, aquilæ a feris mirabiliter defendunt. Mox Canonici Cracovienses sparsa membra, nocturni de cælo splendoris indicio colligunt, et suis locis apte disponunt; quæ subito ita inter se copulata sunt, ut nulla vulnorum vestigia extarent.*"

In the office for the first of May, the Apostles Philip and James, it is said in the fifth lesson that "James, surnamed the Just, brother of our Lord Jesus Christ, was a Nazarite from the womb. During his whole life he never drank wine or strong drink, never ate meat, never shaved, and never took a bath. He was the only man who was allowed to go into the holy of holies. His raiment was always linen. So continually did he kneel in prayer that the skin of his knees became horny, like a camel's knees."

In the sixth lesson it is said: "So great was James' holiness of life that men strove one with another to touch the hem of his garment. When he was ninety-six years old, and had most holily governed the Church of Jerusalem for thirty years, most constantly preaching Christ the Son of God, he laid down his life for the faith. He was first stoned, and afterward taken up to the pinnacle of the Temple and cast down from thence." This clearly proves from Rome's own official books, which all priests have to read under pain of mortal sin, that James was our Lord's brother, and that he was constantly preaching

Christ the Son of God and Saviour of sinners. He did not preach his own mother, Mary, as the refuge and advocate of sinners, as the priests do, nor did he glorify the pope as they do, for there was no pope in those days.

The finding of the cross on which our Saviour was crucified is thus described in the lesson for the feast of May 3: "After that famous victory which the Emperor Constantine gained over Maxentius in the year 312, on the eve of which the banner of the cross of the Lord had been given to him from heaven, Helena, the mother of Constantine, being warned in a dream, came to Jerusalem to seek for the cross. There she was solicitous to have overthrown the marble statue of Venus, which had stood on Calvary for about 180 years, and which had originally been put there to desecrate and destroy the memorial of the sufferings of the Lord Christ. The like work did Helena by destroying the image of Adonis in the stable where the Saviour was born, and the idol of Jupiter in the place of His Resurrection.

"When she had thus cleansed the place where the cross had stood Helena caused deep excavations to be made, which resulted in the discovery of three crosses, and, apart from them, the writing which had been nailed on that of the Lord. But which of the crosses had been His was unknown and was only manifested by a miracle. Macarius, Bishop of Jerusalem, after offering solemn prayers to God, touched with each of the three a woman who was afflicted with a grievous disease. The two first had no effect, but at the touch of the third she was immediately healed.

"Helena, after she had found the life-giving cross, built over the site of the Passion a church of extraordinary splendor, wherein she deposited part of the cross, shut up in a silver case. Another part which she gave to her son, Constantine, was laid up in the Church of the Holy Cross of Jerusalem, which he built at Rome on the site of the Sessorian palace. She also gave to her son the nails with which the most holy body of Jesus Christ had been pierced" There are as many pieces of the "true cross" in existence as "relics" in Italy and France as would build a ship.

For the feast of St. John the Apostle, May 6, the lessons are taken from the book against Jovinian written by St. Jerome. There we are told that Matthew's Gospel is like the face of a man; Mark's of a calf, being a victim offered by priests; Luke's the face of a lion, and John is like an eagle that wings his way to heaven.

The Breviary also tells us that "Saint Catharine of Sienna was born in the year 1347 and became a nun of the Third Order of St. Dominick. Her fasts were most severe and the austerities of her life wonderful. It was discovered that on some occasions she took no food at all from Ash Wednesday till Ascension Day, receiving all needful strength by taking the holy communion. She was engaged oftentimes in wrestling with devils [!] and was sorely tried by them with divers assaults; she was consumed by fevers, and suffered likewise from other diseases" No wonder, when she had fasted eighty days.

[TO BE CONTINUED.]